

# PRACTICE OF SALVATION

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## Abstract

The purpose of this note is to explain all those things that are to be done at home to enter Heaven. So somethings related to the way to Heaven have been omitted.

We read:

- Salvation is free (Ro.5:15),
- Salvation is a gift (Ro.5:15, Ep.2:8),
- Salvation is by faith (Ep.2:8),
- Salvation is not of works (Ep.2:9).
  - All these things are perfectly right,
    - ◊ And there is no problem with any of these things.
      - ▷ But we read:

Titus 3:8 . . . they which have believed in God might be careful to maintain good works.

We may wonder:

- If salvation is not of works, then why should we be careful to maintain good works?
- What is the relation between salvation and good works?

Before I present the resolution, let me give the reason why there is no problem if there are two such contradictory-looking verses in the Bible. I am not saying that those two verses are contradictory. There is a proper resolution for it. But it may look like those two verses are contradictory.

- Case 1: I do not accept the Bible.
  - Then there may or may not be two such verses in the Bible.
    - ◊ But it does not mean anything to me,
      - ▷ Because I do not accept the Bible.
- Case 2: I accept the whole Bible unconditionally. But I do not understand the resolution of those two verses.
  - Then God will say to me:
    - ◊ You may or may not understand it,
      - ▷ But even if you understand it or do not understand it or whatever it is, you should try to maintain good works.
      - ▷ So it really does not matter if you do not understand it.
    - ◊ Now because you accept the Bible just as it is,
    - ◊ And you want to know what it means,
      - ▷ Then you should delve into it and try to find it out;
      - ▷ And not say that, it is wrong and go your way.
- So we see that, there is no problem if there are two such verses in the Bible.
- And we can give
  - A similar description
    - ◊ Using:

Hebrews 4:11 Let us labour therefore to enter into that rest, . . . .

Hebrews 4:11 (reformulated) Let us try to enter into Heaven, . . . .

Long ago Israelites were slaves in Egypt. And God freed them from it, and promised to give them a wonderful land (a land flowing with milk and honey), and brought them out of Egypt.

We read in the book of Genesis, God promised to give Abraham a son, and God did not give it to him immediately. And God gave it to him only after twenty five years (even though, God could have given it to him immediately).

In the same way, God did not give them that land immediately. And so they wandered in the desert. And after two years, God decided to give them that land which He had promised.

So God asked them to search out that land. And they saw that the land which God intends to give them floweth with milk and honey; but the people there were very strong, and they looked like grasshoppers in their own sight. And brought up an evil report of the land which they had searched unto the children of Israel. And the children of Israel (except Moses, Aaron, Joshua and Caleb) could not believe that God could give it to them and rebelled against God; and were unwilling to go and fight against those people.

So God decided not to give it to those who were rebelling. And when they (who were rebelling) heard that God is not going to give it to them, they went to fight against those people and came back defeated. And God gave it to Joshua and Caleb, because they believed that God could give it to them before God said that: He will not give it those Israelites who where rebelling (book of Numbers chapters 13 and 14).

- Or God checked who all can believe and who all cannot
  - Just before He was going to
    - ◊ Fulfill the promise which He had promised them,
      - ▷ And He did not give it to all those people whom He considered as unbelieving.
- In the beginning,
  - All those people believed that God could give it to them,
    - ◊ Because the fact that they left Egypt and followed Moses implies that:
      - ▷ All of them believed that God could give it to them.
- But at the end,
  - Just before they where to inherit their blessing:
    - ◊ All those Israelites who did not receive their inheritance

- ▷ **Could not say** that: God can give it to them **when God was willing** to give it to them,
    - ▷ And they **could say** that: God can give it to them **when God was unwilling** to give it to them,
    - ▷ And so God considered them are unbelieving,
    - ▷ And so God did not give it to them,
  - ◇ But Joshua and Caleb
    - ▷ **Could say** that: God can give it to them **when God was willing** to give it to them,
    - ▷ And so God considered them are believing,
    - ▷ And so God gave it to them.
- Or at the end, it was like:
    - If God says: “Yes,” then all those people who did not inherit their blessing would say: “No,” and if God says: “No,” then they would say: “Yes.”
    - ◇ Or at the end, all those Israelites who did not inherit their blessing could in no way agree with what God was saying.
      - ▷ And so God counted all them as unbelieving people.

So from these, we can understand that:

- Believing what God said
  - Is equivalent to:
    - ◇ Agreeing with
      - ▷ What He said,
- And unbelieving what He said,
  - Is equivalent to:
    - ◇ Disagreeing with
      - ▷ What He said.
- At present:
  - We have not yet received the gift of salvation,

- ◇ Because we have not yet entered Heaven forever
    - ▷ And salvation means to-enter-Heaven-forever.
- Or at present we believe that:
  - Jesus Christ will come one day to take-us-to-Heaven or come to: give-us-the-gift-of-salvation.
    - ◇ But we do not know when He will come for it!
    - ◇ We only know that, He will come one day for it,
      - ▷ And He may come today or tomorrow or some other day.
- So our present state is:
  - We believe that, He will come one day to give it to us,
    - ◇ And we are waiting here
      - ▷ For Him to come and give it to us.
- And if we make a comparison,
  - Then:
    - ◇ God promised to give Israelites a land flowing with milk and honey,
      - ▷ God has promised to take us to Heaven or give us the gift of salvation.
    - ◇ Those Israelites are wandering in the desert,
      - ▷ We are waiting here.
    - ◇ Those Israelites do not know when God will decide to give it to them,
      - ▷ We do not know when God will come to give it to us.
    - ◇ They know that, one day God will decide to give it to them,
      - ▷ We know that, God will come one day to give it to us.
    - ◇ One day God decided to give it to them,
      - ▷ One day God will come to give it to us.
    - ◇ On that day, God checked: “Who all can believe that I can give it to them,”
      - ▷ On that day, God will check: “Who all have faith.”

- ◊ God saw that: all those Israelites (except Moses, Aaron, Joshua and Caleb) were unbelieving, and so He decided not to give it to them,
  - ▷ On that day, He will not take all those people whom He thinks are unbelieving.

So let us see the reason why they could not believe it at the end. Suppose that, God says to a man:

- You should not do such and such things,
- You should do such and such things.
  - And then, if that man:
    - ◊ Do something which God does not want him to do
      - ▷ Or do not do something which God wants him to do,

then

- A small amount of disagreement
  - Between him and God
    - ◊ Will:
      - ▷ Appear in him,

because

- In this case,
  - He would be
    - ◊ Tuning himself:
      - ▷ To be against God.
- And so at that time, it will be
  - A little more difficult
    - ◊ For that man to believe:
      - ▷ What God may say to Him,

because

- That disagreement
  - Which has appeared in him
    - ◊ Will hinder him from:
      - ▷ Agreeing with God.
- And after that,
  - If he continues it,
    - ◊ Then:
      - ▷ That small disagreement will grow.
- And after some period,
  - He would be fully tuned to disagree with
    - ◊ Whatever God may or may not say.
      - ▷ And so at that time, if God say: “Yes,” then he will say: “No,”  
and if God say: “No,” then he will say: “Yes.”
- And so at the end,
  - When God checks whether
    - ◊ He has faith to receive his blessing,
      - ▷ Then the answer would be: “No.”
- But if he:
  - Abstain from doing those things which God does not want him to do
    - ◊ And
      - ▷ Do those thing which God wants him to do,

then

- Initially, he would be
  - Trying to be
    - ◊ In agreement with:
      - ▷ Whatever God may say.

- And so
  - A small agreement
    - ◇ Between Him and God:
      - ▷ Will appear in him.
- And so after that, it would be
  - A little more easier
    - ◇ For that man to believe:
      - ▷ What God may say to Him.
- But at that time,
  - It may not be possible
    - ◇ For him:
      - ▷ To believe very great things,

because

- That agreement
  - Which has appeared in him
    - ◇ May not big enough:
      - ▷ To handle such things.
- And after that,
  - If he continues it,
    - ◇ Then he will be:
      - ▷ More tuned with God than before,
    - ◇ Or that small agreement which appeared in him:
      - ▷ Will grow.
- And so it would be
  - Easier for him
    - ◇ To agree with:



- ▷ Even more greater things which God may or may not say,
  - ◇ Or believe:
    - ▷ Even more greater things which God may say to him.
- And after some period,
  - He would be fully tuned to agree with:
    - ◇ Whatever God may or may not say.
      - ▷ And so at that time, if God say: “Yes,” then he will say: “Yes,” and if God say: “No,” then he will say: “No.”
- And so at the end,
  - When God checks whether
    - ◇ He has faith to receive his blessing,
      - ▷ Then the answer would be: “Yes, he has it.”
- But since that man
  - Is a human being,
    - ◇ We see that,
      - ▷ He would fail very often,
- Or it is very easy
  - For any sort of disagreement
    - ◇ To:
      - ▷ Appear in him.
- And so if any disagreement appears in him,
  - Then he himself should see to it that,
    - ◇ That disagreement:
      - ▷ Would be canceled or removed.
- And if he wants
  - To cancel or remove
    - ◇ A disagreement:

- ▷ Which has appeared in him,

then

- It is enough, that:
  - He confess his sins or faults to God,
    - ◇ And God would forgive him,
      - ▷ And it would be like no disagreement had ever occurred between him and God,
      - ▷ Provided: he restore all things that were stolen in the process and make all necessary compensations (Ez.33:15-16), apologize to all those people he should apologize to, break all bands that got created in the process and so forth,
- And he can try to increase the agreement that is there in him.

So let us see the case of those Israelites who did not receive their blessing.

- After they left Egypt,
  - They began to sin,
    - ◇ And so a small disagreement between them and God
      - ▷ Appeared in them.
- And when they continued it,
  - That small disagreement
    - ◇ In them:
      - ▷ Began to grow.
- And so at the end,
  - They where fully tuned to
    - ◇ Disagree with:
      - ▷ Whatever God may say.
- And so at the end,
  - When God said to them that:

- ◊ He is going to fulfill the promise which He had promised them,
  - ▷ They could in no way agree with it,
  - ▷ Or they could not believe that God could give it to them.

Let us see the case of Joshua and Caleb.

- After they left Egypt,
  - Joshua and Caleb tried to do
    - ◊ Those things which God wanted them to do,
      - ▷ And not rebel.
- Of course,
  - Joshua and Caleb
    - ◊ Might have sinned:
      - ▷ Because they are human being.
- But if they sin, then:
  - They themselves would see to it that,
    - ◊ The small disagreement which has appeared in them:
      - ▷ Would be canceled or removed as early as possible.
- And so for that, they would make propitiation for their sins (or confess their sins to God)
  - And God would forgive them,
    - ◊ And if they have stolen anything, then they would return it, and so forth,
      - ▷ And their relation with God would be restored,
      - ▷ And they would be in a position to try to be in more agreement with God.
- And then, when they
  - Tried to do those things
    - ◊ Which God wants them to do,

- ▷ It was possible for them to agree more with God than before,
  - ▷ And so they got closer to God.
- And when they continued it,
  - They reached a state
    - ◇ In which they were fully tuned to:
      - ▷ Agree with whatever God may or may not say.
- And so at the end,
  - It was possible for
    - ◇ Joshua and Caleb:
      - ▷ To agree with whatever God may or may not say.
- Or at the end, if God says: “Yes,” then Joshua and Caleb would say: “Yes,” and if God says: “No,” then Joshua and Caleb would say: “No.”
  - And so at the end,
    - ◇ When God checked whether Joshua and Caleb have faith to receive their blessing:
      - ▷ Then the answer was: “Yes, they have it.”

So if those Israelites who did not receive their blessing, had tried to do the same, then at the end, they also would have been believing and not rebellious. And they also would have received their blessing. Jesus told us:

Luke 12:35 Let your loins be girded about, and your lights burning;

Luke 12:36 And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately.

Luke 12:37 Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them.

Luke 12:38 And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants.

Luke 12:39 And this know, that if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through.

Luke 12:40 Be ye therefore ready also: for the Son of man cometh at an hour when ye think not.

Let us analyze those Israelites using Luke 12:35-40.

- Initially, all of them could believe.
  - And so initially:
    - ◊ Loins of all of them where girded about, and their lights where also burning
      - ▷ To a certain extend.
- After some time, those Israelites who did not receive their blessing sinned,
  - And so a small disagreement appeared in them,
    - ◊ But they did not cancel or remove that small disagreement which has appeared in them,
      - ▷ And so their lights began to fade.
- Of course, Joshua and Caleb may have also sinned, because they are human beings.
  - But if they sin,
    - ◊ Then they themselves would see to it that:
      - ▷ The disagreement which has appeared in them would be canceled or removed,
  - And so their lights did not fade.
  - And they would once again try to be in agreement with God.
  - And because they where trying
    - ◊ To be in more agreement with God,
      - ▷ We see that, their lights became even more brighter.
- And this happened many times,

- And so at the end,
  - ◇ The lights of all those Israelites who did not receive their blessing had gone out,
    - ▷ And the lights of Joshua and Caleb where very bright.
- And so
  - At the end,
    - ◇ When God came and knocked
      - ▷ According to Luke 12:36,

we see that,

- All those Israelites who where rebelling
  - Could not open unto God immediately
    - ◇ According to Luke 12:36,
      - ▷ Because their lights had gone out,
- But Joshua and Caleb
  - Could open unto God immediately
    - ◇ According to Luke 12:36,
      - ▷ Because their lights where very bright.

So:

- At present we should see to it that:
  - Our loins will be girded about, and our lights are burning.
    - ◇ And we cannot afford to say: it is alright, if our lights are not burning for some time,
      - ▷ Because we do not know when He will be coming to give it to us.
    - ◇ And so we should see to it that:
      - ▷ Our loins will always be girded about
      - ▷ And our lights are also burning always.
- And so at present,

- The one and only thing to do is:
  - ◇ Keep our loins girded about, and our lights burning;
  - ▷ And we should wait for our Lord like unto men.

So let us see how it can be done. Let me say about: Abraham (mentioned in the book of Genesis in the Holy Bible). Abraham did not have any children. So one day at the age of seventy five (I think), He decided to approach God for the sake of having children. And so He approached God for it. Of course, no one can approach God physically. We can only do it through prayer. So Abraham might have prayed to God for it. And God promised to give him a male child. Let me explain it precisely:

- Abraham prays to God,
  - And God immediately says to Him:

“I will surely give you one male child,”

which obviously, does not mean that: God will give it to him immediately. God may give it to him immediately or tomorrow or some other day. But whatever it is: God will surely give it to him one day. We cannot say when.

So Abraham waited till God decided to give it to him. And God gave it to him on that day in which God had decided to give it to him. Let us ponder the opposite case:

- Abraham prays to God,
  - And God immediately says to Him:

“I will surely give you one male child.”

And God did not give it to him immediately. And so he started to murmur and rebel against God. Then will God give it to him in this case? God will not give it to him. Let me give another example from the Bible:

- Four men believed that Jesus can heal a man sick of the palsy.
  - And so those four men decided to take the initiative.
    - ◇ And so for that, they took the man who was sick of the palsy to Jesus,

- ▷ And Jesus healed that man when He saw that, those four men had enough faith (because it is written “their faith” and not “his faith” in Mark 2:5).

Let us analyze the opposite of it:

- Four men believed that Jesus can heal this man sick of palsy.
  - After that, if they refuse to take the initiative,
    - ◇ Then they will not take that man to Jesus,
      - ▷ And Jesus would not have healed that man.
  - And also they may take the initiative,
  - Or carry that man to Jesus,
    - ◇ And while on the way: if they say: “We do not think that Jesus can heal him,” and turn back,
      - ▷ Then Jesus would not have healed him.

Or:

- Abraham knew that God can give him what he wants,
  - And so he took the initiative to get it from God
  - Or he sought it from God,
    - ◇ And Abraham waited till God decided to give him what he wanted
    - ◇ Or Abraham waited till the appointed time,
      - ▷ And God gave him what he wanted at that appointed time.
- Four men knew that Jesus Christ or God can heal this man sick of palsy,
  - And so they took the initiative to get what they want
  - Or they took that man to Jesus which is effectively equivalent to seeking what they want,
    - ◇ And they did not turn back or leave until Jesus healed that man,
      - ▷ And Jesus healed that man.

In the same way:

- We know that Jesus can take us to Heaven or give us the gift of salvation,



- And so we should take the initiative to get it from God.
  - ◇ And so we should seek it from God,
    - ▷ Or we should seek His Kingdom,
- And we should wait till God decides to give it to us,
  - And we should not drawback,
    - ◇ And if we do not drawback,
      - ▷ Then God will give it to us at the appointed time.
- So we read:

Hebrews 4:11 Let us labour therefore to enter into that rest (or let us try to enter into Heaven), lest any man fall after the same example of unbelief.

which obviously means that:

- We should seek His kingdom.
  - Let me rewrite:

Hebrews 11:6 [KJV] he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.

as:

Hebrews 11:6 he that cometh to God must believe that he is, **and that He is, and that He is, and that He is, and that He is** a rewarder of them that diligently seek him.

And if I rewrite it one more time as:

Hebrews 11:6 he that cometh to God must believe that He is a rewarder of them that diligently seek Him.

Or Hebrews 11:6 effectively says:

- We should seek His kingdom
  - And we should not drawback

- ◇ Or be moved away
    - ▷ But hold on to the hope of receiving it.
- Or if we seek His kingdom,
  - Then God will decide
    - ◇ To give it to us one day
      - ▷ And we cannot know when that day is,
- And if we continue to seek it,
  - And not draw-back and go our way,
    - ◇ Then God will decide to
      - ▷ To give it to us one day.
- And on that day,
  - If we have not drawn-back (in the same way, Abraham did not murmur or rebel or drawback and go his way),
  - Or if we are still holding on to the hope of receiving it (in the same way, Abraham did not lose his hope of receiving what he wanted),
    - ◇ Then our loins will be girded about, and our lights will be burning,
      - ▷ Or we will agreeing to what God told us,
      - ▷ Or we will believing what God told us
      - ▷ And so He will find us watching
      - ▷ And so give it to us on that day.
- Note that, Abraham did not murmur or rebel or drawback,
  - And also did not lose his hope of receiving what he wanted,
    - ◇ Means:
      - ▷ He was still agreeing to what God told him,
      - ▷ Or he was still believing what God told him.
- So let us see
  - How can we:

“seek the kingdom of God?”

Obviously, it cannot be done physically. The only way to do it is through prayer.  
Or we should pray that:

“His kingdom come in us (Mt.6:10).”

So what is the meaning of:

“Thy kingdom come,”

and what is the kingdom of God?

Romans 14:17 For the kingdom of God is not meat and drink; but  
righteousness, and peace, and joy in the Holy Ghost.

And if we compare Romans 14:17 and:

Galatians 5:22-23 But the fruit of the Spirit is love, joy, peace,  
longsuffering, gentleness, goodness, faith, meekness, temper-  
ance: . . . .

Ephesians 5:9 [KJV] (For the fruit of the Spirit is in all goodness and  
righteousness and truth;)

we see that:

“the kingdom of God”                      *equals:*                      “fruit of The Spirit.”

So:

“thy kingdom come”

in the Lord’s prayer means:

“God increase our good fruits.”

We read:

Galatians 5:17 For the flesh lusteth against the Spirit, and the Spirit  
against the flesh: and these are contrary the one to the other: so  
that ye cannot do the things that ye would.

Or Galatians 5:17 says that works of the flesh will or can hinder us from bearing good fruit. Or if there is some particular bondage or work of the flesh (work of the flesh and bondage are equivalent, for example alcoholism is a bondage, and it is also a work of the flesh), then that work of the flesh can hinder us from bearing fruit. So:

“Bearing good fruit”

is equivalent to: praying to Jesus Christ to free us from the works of the flesh and He increase our good fruits. So:

“Thy kingdom come”

in pattern of prayer which He asked us to pray is effectively equivalent to: praying to God to free us from the works of the flesh and increase our good fruit. And from:

Ephesians 5:9 [KJV] (For the fruit of the Spirit is in all goodness and righteousness and truth;)

we can understand that: godly poorness in spirit (Mt.5:3), habit of doing to others what we want others to do to us (Mt.7:12), and so forth are good fruits. And so:

- Trying to keep His commandments (or His Word)
  - And trying to be in tune with Him
    - ◊ Are both equivalent to:
      - ▷ Trying to bear good fruit.
- And because the Word and our Lord Jesus are the same,
  - We see that,
    - ◊ Seeking Him:
      - ▷ Is equivalent to seeking His kingdom.
- And if we pray that:
  - God free everyone in this world from all works of the flesh
    - ◊ And God increase their good fruit,
      - ▷ Then God will do the same for us, because:

Proverbs 11:25 . . . he that watereth shall be watered also himself.

Jesus said:

John 15:1 I am the true vine, and my Father is the husbandman.

John 15:2 Every branch in me that beareth not fruit he taketh away:  
. . .

John 15:3 <<not-relevant-here>>

John 15:4 Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.

John 15:5 I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

John 15:6 If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned.

- So if we pray that:
  - God free everyone in this world from all works of the flesh
    - ◊ And God increase their good fruit,
      - ▷ Which is equivalent to seeking His kingdom,

then

- We would abide in Him as a branch,
  - Or we will be trying to be in agreement with Him,
    - ◊ And not wither away,
      - ▷ And so our loins be girded about, and lights burning,
- And we will not drawback,
  - But we will hold on to:

- ◇ The hope of
    - ▷ Receiving His kingdom (or salvation).
- And if our state is like that at the end,
  - Then it would be possible for us to:
    - ◇ Open the door
      - ▷ According to Luke 12:36.
- And if:
  - We do not seek His kingdom,
    - ◇ Or if:
      - ▷ We do not try to bear fruit,

then

- We will be like:
  - People who are not trying to agree with Him
    - ◇ At the place
      - ▷ Where we should agree with Him.
  - Or we would be like those who are trying to disagree with Him
    - ◇ At the place
      - ▷ Where we should agree with Him.
  - And so we would slowly start to
    - ◇ Rift away from Him
      - ▷ And so our lights will start to fade
      - ▷ Or we will start to wither away,
      - ▷ Also see Romans 11:21-22,
  - And so it would be
    - ◇ Impossible for us:
      - ▷ To let our loins be girded about, and lights burning.
  - And if we continue to remain like that,
    - ◇ Then our lights will go out:

- ▷ At some point of time.
  - And if our state is like that at the end,
    - ◇ Then it would be impossible for us to:
      - ▷ To open the door according to Luke 12:36.
- Or we can open the door according to Luke 12:36 at the end,
  - Only if
    - ◇ We try to bear fruit;
      - ▷ And it is impossible in all other cases.

So we can understand that:

- At present,
  - The one and only thing to do is:
    - ◇ Keep our loins girded about, and our lights burning;
      - ▷ And we should wait for our lord like unto men

is equivalent to:

“abiding in Him as a branch,”

which in turn is equivalent to:

“Bearing good fruit.”

So we read:

John 15:16 . . . I [Jesus] have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: . . .

Let me write something about justification. Apostle Paul says:

Romans 7:15 [KJV] For that which I do I allow not: for what I would, that do I not; but what I hate, that do I.

Romans 7:25 [KJV] . . . So then with the mind I myself serve the law of God; but with the flesh the law of sin.

Romans 8:1 [KJV] There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

- Or Paul delighted in law of God,
  - And sought to do it.
    - ◊ But he was unable to do it; due to the weakness of his flesh.
      - ▷ And so he could not become righteous by his own works.
- But because he tried to do what he can (or walked after the Spirit or sought the kingdom of God),
  - We see that, God gave him grace (Ro.3:24,8:6).
    - ◊ And so all his ungodliness (or failures) were compensated (or justified) freely.
      - ▷ And so by faith, the righteousness of the law was fulfilled in him (Ro.3:31).
      - ▷ And so his loin was girded about, and light burning.
      - ▷ And so at the end, he was found watching.
- Or if we try not to keep His Law,
  - Then it will be like: digging the Earth, and hiding our ability to try to keep His Law.
    - ◊ And we will be unjustified.
      - ▷ And we will not abide in Him as a branch,
      - ▷ And so we will start to wither away,
      - ▷ And if we continue it, then at the end our loins will not be girded about and our lights will not be burning.
- Or success and failure are not an issue (which is equivalent to saying that salvation is not of works).
  - But if we do not try to do anything,
    - ◊ Then He will not give us grace,
      - ▷ And so our lights will start to fade.



- And if we continue it,
    - ◇ Then at the end,
      - ▷ He will not find us watching.
- But if we try to do what we can, then:
  - We may make mistakes,
    - ◇ Or we may not succeed in anything,
      - ▷ Because we all are human being.
  - And if we confess our sins (or failures) to Jesus Christ after trying to do what we can,
    - ◇ Then He will forgive all our sins (or failures),
      - ▷ And also give us grace,
      - ▷ And so all our failures will be compensated (or justified).
  - And so in this case:
    - ◇ We will be trying to be in agreement with Him (like Joshua and Caleb).
      - ▷ And so we will still abide in Him as a branch,
      - ▷ Or our loins will be girded about and our lights will be burning.
      - ▷ And so He will find us watching at the end.
- Or if Jesus had not paid the price for our sins,
  - Then there will be nothing to compensate for our sins,
  - Or there will be nothing to cancel the disagreement which may appear in us.
    - ◇ And so we will never be righteous before Him.
      - ▷ And so it would be impossible for us to enter there.
- But because He has paid the full for our sins,
  - We can try to do what we can (which obviously includes confessing our sins),
    - ◇ And He will give us grace

- ◊ And all disagreements in us would be canceled.
    - ▷ And we can try to be in tune with Him once again,
    - ▷ And so our loins will be girded about, and lights burning.
    - ▷ And so He will find us watching when He returns.
    - ▷ And so give it to us.
- In short,
  - It is only enough that:
    - ◊ We try to do what we can,
      - ▷ And we need not worry about failure or any such thing.
- So can you start praying:

First confess all yours sins which you remember (in your mind and no need to say it loudly), and then Jesus Christ please free everyone in this world from:

- Wrath (Galatians 5:20),
- Following a multitude to do evil (Exodus 23:2),
- Malicious (1 Peter 2:1),
- Ungodly worldly love,
- ⋮

And please increase their:

- Godly love (Galatians 5:22),
- Godly poorness in spirit (Matthew 5:3),
- ⋮
- Please write all Your Laws in their flesh and blood and mind and soul and heart and spirit and bones and all their inward parts with an iron pen (concept of iron pen found in Job19:24).

And at the end, close it by saying, I ask and thank You Jesus Christ for answering my prayer, in the Name of Jesus Christ. Amen.

- And if you do it,
  - Then He will give you grace,
    - ◊ And so your loins will be girded about, and lights burning,
      - ▷ And so at the end, He will find you watching when He returns,
      - ▷ And so give it to you.
- But you should not say: I will enter Heaven regardless of anything,
  - And go your way
    - ◊ And do all sorts of wickedness:
      - ▷ And lose the grace (or oil) which He gave you,
  - And be like one of those five foolish virgins
    - ◊ Who did not take oil with them
      - ▷ When they went to meet the groom.

So can you start praying it from today onwards? It may not take more than some minutes every day. I am only asking you to spend some minutes every day. After all, it is for your own sake and not for anyone else. So can you do it. Please do not ask anyone who has passed into eternity (other than Jesus Christ) to intercede, because when the rich man asked Abraham to intercede, neither Abraham nor Lazarus was moved with compassion and refused to intercede. No angel will honour any intercession request from us, because there is one God, and one mediator between God and men, the man Christ Jesus.

Solomon asked God to give him wisdom and understanding. And God said unto him, Because thou hast asked this thing, and hast not asked for thyself long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding to discern judgment; behold, I have done according to thy words: lo, I have given thee a wise and an understanding heart; . . . and I have also given thee that which thou hast not asked, both riches, and honor: so that there shall not be any among the kings like unto thee all thy days (1Ki.3:12).

So what do you think will He say, if you ask Him to give everyone the gift of salvation and agape (or the gift of love), and also increase their good fruit, and He write all His Laws in everyone's inward parts and put His Laws in everyone's minds?

You might have seen small children go after their parents: I want a candy, please give me a candy, please give me a candy . . . (simply keep on asking their parent; not vain repetition, but sincerely keep on doing it until their parent gave it to them). In the same way, can you go to your room, close the door, (see to it that no one is watching or listening), and quietly pray:

Jesus Christ, please give everyone maximum and infinite grace and please constrain and strengthen and help and make them love You and obey all that You say and everything in Your Word, and seek Your Face with all their heart, all their soul, all their might, all their mind, all their strength, all their understanding, and all their every good things without seeking glory, honor, fame, money, recognition, prestige and the things of this world in the most secretive way possible and with maximum and infinite and perfect joy in their hearts and without turning to the left or right, and make them love one another as You have loved us, and overcome like You overcame spontaneously till the end of their lives, and please write all Your Laws in their flesh and blood and mind and soul and heart and spirit and bones and all their inward parts with an iron pen.

I do not mean that you make vain repetitions. We can sincerely press God for it (in the same way small children may keep on asking their parents for a candy). I mean, you sincerely pray to Jesus Christ: Jesus Christ, please give everyone maximal and infinite grace and . . . once, and then pray it again, and again and again and as much as possible times you can. And at the end, close it by saying, I ask and thank You Jesus Christ for answering my prayer, in the Name of Jesus Christ. Amen.

Suppose you have some grudge against someone. Then if you imagine the thing which that person did to hurt you and repeatedly say with your mouth (or speak in your heart and move your lips (1Sa.1:13)): “God, please forgive and bless that person for doing it to me, God, please forgive and bless that person for doing it to me, thank you for doing it to me,” for sometime, and also forcefully make yourself love and thank that person and also desire that: God forgive and bless that person, then your grudge will gradually fizzle out.

Similarly, if you are upset, then say: “Lord Jesus Christ, You may bless me or You may not bless me or You may curse me or You may not curse me or You may put me to shame or You may not put me to shame or beat me or kill me or do anything You wish; but God, You should circumcise my heart, and You should give me a new fleshy heart and a new spirit, and You should make me walk in Your statutes, and do and keep Your judgments, and You should make me seek Your Face.”

**Note:** “who walk not after the flesh, but after the Spirit” is not present in Romans 8:1 of NIV and Malayalam Bible. It is there in KJV. That is translation mistake or human error. Translation mistake is also present in Galatians 5:22, Ephesians 5:9 and Hebrews 11:6 of NIV and Malayalam Bible. Please do not argue with it.

## Love

Long ago when our Lord walked on the face of the Earth, He taught us to love our God with all our heart, and with all our soul, and with all our mind. He also told us that, they that hath His commandments, and keepeth them, they it is that loveth Him, and if thou wilt enter into life, keep the commandments.

So “loving ourselves,” means to keep His commandments, and inherit eternal life, and be blessed forever. (If we hate ourselves, then we will knowingly choose and try to disobey Him, and let ourselves be cast into Hell, and be damned forever.) And because “loving ourselves,” means to keep His commandments, we see that, “love thy neighbour as thyself” means to help them do the same, so that they may also inherit eternal life, and be blessed forever.

## Faiths

Apostle Paul says, though I have all faith, so that I could remove mountains, and have not love, I am nothing. Or we can understand that, there is a kind of faith which can exist with or without love. Or there is a kind of faith which is independent of love.

We read: love believeth all things (1Co.13:7KJV). Or we can understand that, there is a kind of faith which worketh by love (Ga:5.6). Or there is a kind of faith which worketh by love (Ga.5:6). (Joshua and Caleb had this kind of faith.)

Therefore because He also told us: if thou wilt enter into life, keep the commandments, we can understand that, faith which worketh by love is the kind of faith needed for salvation (even though, the other kind of faith can cause at least one person to repent).

Or God may let one or some number of miracles to happen, so that at least one person may repent and turn to Him. And those who have repented and accepted Jesus Christ as Lord and Saviour should try to abide in Him, so that they will have faith which worketh by love.

## **Surety**

Apostle Paul say: If by any means I might attain unto the resurrection of the dead (Pp.3:11). Or he was not sure that he will enter Heaven at that time, because he knows that: he is under grace at that moment, does not mean that: he will never fall out of grace. And so he was taking care not to let it happen at that time.

But the end, he says: I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day (2Tm.4:7-8).

Or at the end, after finishing his course, and keeping the faith, it was obvious that: he will surely enter Heaven. And so at that time, he could confidently say: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day.

Or even though, it is certain that He will come one day to give us that gift; we cannot be sure that we will never fall out of grace. And so we should take heed to our own selves, lest at any time our hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and that day come upon us unawares.

## **Background**

We read in a parable: ten virgins took their lamps, and went forth to meet the bridegroom. And five of them took oil in their vessels with their lamps. And the rest did not. And when it was announced: Behold, the bridegroom cometh; go ye out to meet him, all those who did not have oil asked those who had it to give them some of it. And those who had it said, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. And all those who had it at that moment were accepted, and the door was shut. And the rest went to buy it, and they could not get themselves accepted after the door was shut.

We read in another parable: a certain man had two sons, and the younger of them asked his father to give him the portion of goods that falleth to him. And his father gave it to him. And he wasted it, and came back home empty handed. And his father put a ring on his hand, and said unto his elder brother: "All that I have is thine," which obviously means that the younger will not receive another inheritance.

But because his father put a ring on his hand, we understand that: even though his father will not give him another inheritance, his father is willing to help him in every other way possible, so that it would be possible for him to work out and

reach the same state he would have been if he had not wasted his inheritance.

In the beginning God created the heaven, the earth, all the host of heaven, Adam and Eve. Or there was no one other than God before He created heaven and earth. And He is love. And so He wanted to love. And it was not possible for Him to love anyone, because there was no one other than He Himself. And so He created the heaven, the earth, all the host of heaven, Adam and Eve. And God created them as individuals separate from Him; because if not, then it would be like He extending Himself.

So Adam and Eve had something or some number of things in them that can be used to discern between what is to be done and what is not be done. And if that thing or any of those things makes an error in judgment, then there will be problems.

So God switched off all those things in them which should be used to discern between what is to be done and what is not be done. And God would make them understand what is to be done and what is not to be done. And God gave them an option to choose between: allow God to make all judgments for them or use the thing or things in them for it. And they could opt to use the thing or things in them by eating of the tree of the knowledge of good and evil and get their eyes opened.

So it was like: they could either choose to get their eyes opened and work by their own selves and try to increase their reward in Heaven like it is today or choose to remain the way they were and at some point of time God will decide to take them to Heaven like a father divides his goods among his children.

So after the serpent tricked them (or after they ate of the tree of the knowledge of good and evil), their eyes were opened. And so they could discern between good and evil. And they themselves had to discern between good and evil; and decide to do that which is right in His sight.

Or after they fell, they became like prodigal children who wasted away their inheritance. And so after that: God will not take them to Heaven at the appointed time (in the same way a father will not give another inheritance his prodigal children). And so they themselves had to try to increase their reward in Heaven. And because Adam and Eve got corrupted, all their descendants who have their seed in them also got corrupted. And so all descendants of Adam and Eve should also try to increase their reward in Heaven.

But like as a father pitieth his prodigal children, He had pity on us. Or He wants everyone to reach the same state they would have been if man had not fallen. And so He did everything possible, so that all those who want to enter into Heaven can try to enter into Heaven; and all those who try it can try to do all they can to increase their reward in Heaven as much as possible.

Or spirituality is fearing God and trying to do what He wants us to do. And self-betterment may come as a consequence of spirituality. But spirituality is not for self-betterment. It for the sake of maximizing our reward in Heaven (which obviously includes entering there).

So we read in a parable: ten virgins took their lamps, and went forth to meet the bridegroom. And five of them took oil with them, and the rest did not. Or those who took oil with them might have sold their worldly possessions and gave what they got from selling those things to the poor, prayed to God for good fruits, and so forth. And God gave them grace (or oil) when they did it (and self-betterment might have come as a consequence). And they kept it with them until the bridegroom came. And they were unwilling to give it to those who did not have it and jeopardize their own lives and try to save at least one person who did not have it, because all those things which they did to get it was for the sake of having it at the moment when the bridegroom comes, and not for self-betterment.

Or God wants us to understand what hinders us from increasing our reward in Heaven (which obviously includes trying to understand what hinders us from entering there) and also what will increase our reward in Heaven (which obviously includes trying to understand for what we have been called) and try to do all that we can and increase our reward in Heaven as much as possible. And that is all what God wants us to do.

Or we can try to do all those things which He wants us to do or abstain from it. And if we be cast into Hell, then we ourselves will be responsible for it; and we cannot present any reason, and ask Him to give us another chance or reduce our punishment.

Or others may help us to enter there or may not help us in anything. Or others may try to enter there or may not try to do anything. Or others maybe unconcerned about Heaven and may try to do all sorts of evil. But let us not speak evil of anyone or condemn anyone. And let us try to enter into Heaven by trying to increase our reward in Heaven. And if we enter there, then we will be blessed forever. And if not: then we will be cast into Hell, and we ourselves would have to suffer forever.

Or to escape the damnation of Hell and enter into Heaven and also to have a great reward in Heaven and be blessed forever is our own personal-need. And we need not be ashamed to take care of it, because we ourselves holds the highest responsibility to take care of it and this is something which will affect us till eternity.

So for your own sake, please try to enter into Heaven by trying to increase your reward in Heaven. And if it is for your own sake, then why should you delay it? So please start trying it. And when you try it, you will be trying to meet your



own personal-need.

We know that He died for our sins according to the scriptures, so that it would be possible for us to have a great reward in Heaven. And if He is willing to die for it, then will He not also be willing to help us when we try to increase our reward? He is eagerly waiting to help us when we try it! And not only will He be helping us; but with how much joy and gladness will He be helping us? So please try to increase it. And He will definitely help you in it till the end; and not forsake you in between.

At present, it may look like: there is no problem, if we do not try to enter there; and there is no particular benefit, if we try to increase our reward in Heaven. But if we disregard all such things, and try to enter into Heaven by trying to increase our reward in Heaven till the end, then what will we get? Our reward will be exceedingly greater than anything which we can imagine.

Let me explain it. Suppose something in Heaven is only a little bit better than the same thing in Earth. Then will it be according to the riches of His glory? It will not be. So all things in Heaven are far greater than all things in Earth. And so if we try to increase our reward in Heaven from now onwards till the end, then what will we get? We cannot describe it. So please start trying to enter into Heaven by trying to increase your reward in Heaven.

God could have decided to take everyone to Heaven regardless of anything after their earthly life is over; and so all those who live upon the face of the Earth (or all those who will surely enter into Heaven) need not know about the existence Heaven and Hell. But God has let us know about of Heaven and Hell. And God has made it known to us, so that we may try to enter into Heaven. And we cannot enter into Heaven or increase our reward in Heaven unless we do those things that are to be done for it.

God has also let us know about it, because He knows that: we can try to enter into Heaven and succeed. Or if it is impossible for anyone to try to enter into Heaven and succeed, then why should He let us know about it? So please try to enter into Heaven by trying to increase your reward in Heaven.

We read in a parable: ten virgins took their lamps, and went forth to meet the bridegroom. And five of them took oil with them, and the rest did not. And when the bridegroom came all those who had oil went in with him and the rest went to get oil; and the door was shut. And those who went to get oil at that moment could not get themselves accepted after the door was shut.

Or all things done for the sake of entering into Heaven will not be taken into consideration after the very last moment. At present the very last moment has not yet arrived for all those who have not passed into eternity; and they can use

the chance which they have and try to do all they can to increase their reward in Heaven and get oil (or grace) from God and be like of one of those virgins who took oil with them when they went forth to meet the bridegroom.

So if you use the chance that was given unto you (and not throw it away) and try to increase your reward in Heaven, then you can enter into Heaven. So please use the chance which you have at present and please try to enter into Heaven by trying to increase your reward in Heaven the way He wants it to be done. And He will definitely help you in it; and not forsake you in between.

We can pray to give everyone wisdom and understanding to discern judgment a whit less than that which He gave to Solomon. (God will not give anyone wisdom and understanding as much as He gave to Solomon, so that no one may become arrogant because of their wisdom and understanding.)

## **Simile**

Suppose: I am weak in studies. Then my tutor (knowing that: I cannot get a pass mark), can come and say to me: “You do one thing. You go and attempt your exam. And when I get your answer sheet, I myself will write down all your answers, and after that, I myself will evaluate it.”

Then if I think: “It is very easy for me,” and go my way, and forget to appear in my exam, then obviously, my tutor cannot do what he has promised to do; and I will not get my degree.

In the same way, He knows that we are incapable of earning salvation. And so He paid the full price for all our sins and promised to give it to us as a free gift. And we should see to it that, we will be there to receive it from Him at the appointed time; and not go our way.

Therefore, because we have not yet receive it from Him, and also do not know when He will come to give it; we should see to it that, we will keep ourselves in the love of God (or abide in Him as a branch), so that our loins will be girded about and lights burning; and that He may find us watching at the end and so give it to us.